

Febr. 27, '77.

Dear Jill,

Q. 1. Cohesion can be known only through the mind-door. Thus, can it be penetrated or is it only a concept?

A. Cohesion is not a concept but a paramattha dhamma, one among the 28 rupas. Why should we worry about cohesion? Sati is aware of realities which appear now. Aren't there enough names and rupas which appear now? Don't we have our hands full? That something is known only through the mind-door should not worry you, because seeing, hearing and all names are known only through the mind-door, when these characteristics appear. We do not know precisely what minddoor is, because before the first vipassana jhana the mind-door is still 'hidden'. First the difference between nama and rupa should be known.

Now the question is: Those who have attained enlightenment have different accumulations, not all realities are realised by everyone. Some may know cohesion, jivitindriya, all the different rupas and names as they are. Others not, it depends on the amount of pañña one has accumulated. Who can direct pañña or sati? We should not have the idea that such or such rupa must be known. Pañña will know what to do.

Q. 2. The Vis. states that virtue is the gateway to streamentry, concentration the gateway to becoming Anagami, wisdom the gateway to arahatship. What is meant by concentration?

A. You probably refer to Vis. I, 14, where it is said that the sotapanna is perfected in sila, as is the sakadagami. That the anagami is perfected in concentration and that the arahat is perfected in wisdom.

We should not lift such a passage out of its context, we should read all suttas, all of the ~~scriptures~~ scriptures. Then we understand that it is sati and pañña from the beginning to the very end. Remember the sutta in the Khanda-vagga, Last Fifty, par. 122 where it is said that even for each of the stages of enlightenment it is the five khandhas which 'should be pondered over with method'. (See Buddhist Outlook, the Sangha). What is sila. When you read on you will see that also the guarding of the sense-doors is sila. Satipatthana can be considered under the aspect of sila. What is concentration? There is concentration of the eightfold Path, arising together with sammaditthi. When the pañña is of a higher degree, also the concentration is of a higher level.

The outline of the Vis. is the description of the development of those who develop jhana and then realise jhanacitta as it is, through vipassana. But it is not said that everyone must follow that way. Only those who are so skillfull that jhanacitta arises without they have intention, for jhana can use it for vipassana. However, samatha is cultivated in daily life also by us who do not have accumulations for jhana. When the object is not nama or rupa, but we think of the Buddha's virtues, or with metta about people, it is samatha, a short moment of concentration.

The Anagami does not lead a worldly life, is not attached to sensuous objects. Anagamis may have right conditions for jhana, when they have cultivated it before. Who knows? Their concentration would be accompanied by pañña, they are anagami already. I can understand that their concentration is more per-

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Q. 3. Taking intoxicants, akusala kamma patha? you
read in the sutta that it can lead to rebirth in
a woeful plane.

A. It is said in the commentary to the Good Omen
Discourse, Illustrator, p. 155: One who drinks besot-
ting drinks does not know either a meaning or an idea
he ill-treats his mother and his father and enlight-
ened ones and Pacceka Buddhas and Perfect One's Dis-
ciples; here and now he encounters censure, in his
next rebirth and unhappy destination, and in the life
after that madness... As is the case with all akusa-
la, the intensity, and also other factors determine
whether it is akusala kamma patha ~~isadīn~~ which can
produce unhappy rebirth. How can we speculate about
that? We do not know.

You doubt about your teaching abilities for Dhamma
Can it help you ~~is~~ not to think of teaching, but of
reminding one another? We all stumble, ups and downs
and who is a teacher? I would like to avoid the word.